Volume V Chicago, Ill., July, 1928 Number 4

# The Liberal

## *Heaven*

A little house, a sloping lawn,
Wide windows open toward the dawn;
Three poplars keeping guard before,
And ramblers gracing every door.

Let peonies and phlox be found,
Let columbine and pinks abound;
Demure sweet peas and pansy faces,
Nasturtium sown in ample spaces.

Wistaria will make a bower
Where love may come at twilight hour.
Geraniums will keep life sweet
When August brings her dust and heat.

And, too, the golden flowers will bless
The summer's thirsty wilderness—
Calendula and marigold,
Which bring back dreams of days of old.

With dahlias, asters, marguerite
Our earthly heaven is complete.

Thomas Curtis Clark.

Published monthly by

The Peoples Church

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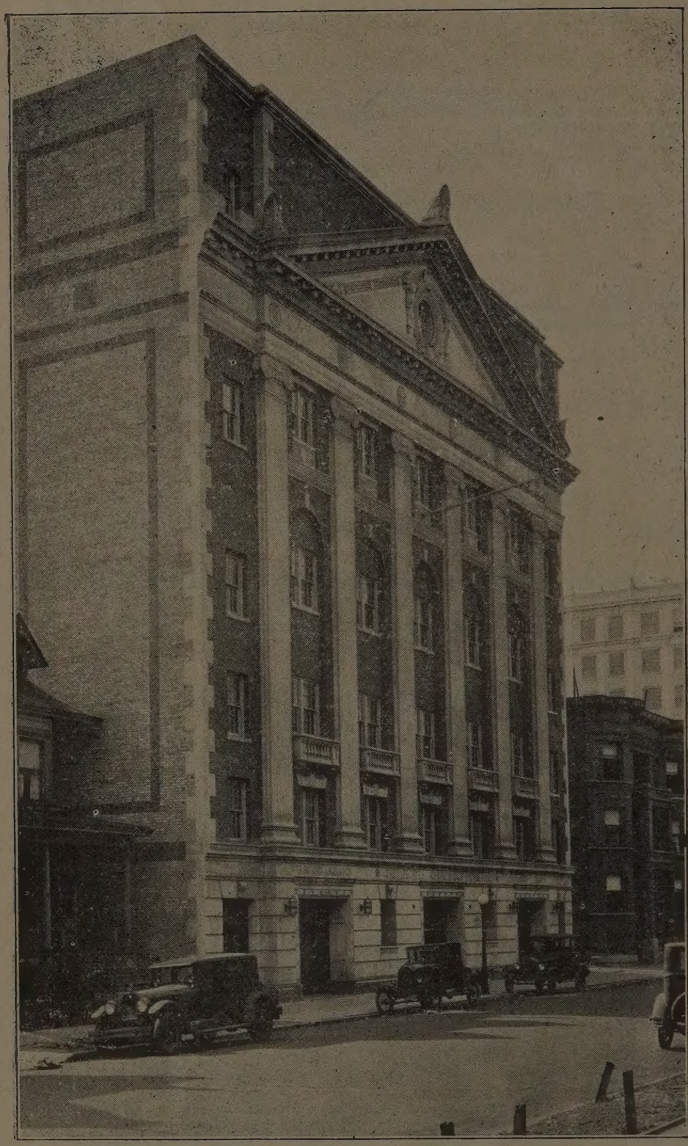

THE PEOPLES CHURCH OF CHICAGO

# THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Application made for Entry as Second Class Mail at the Post Office of Chicago, Ill.

Volume V Chicago, Ill., July, 1928 Number 4

## *THE ANNUAL MEETING OF THE PEOPLES CHURCH*

Until this year the annual meeting of the church has been held at eight o'clock in the evening and was exclusively a business meeting for members only. This year the plans were changed. All friends and members of the church were invited to a dinner at six thirty and to remain for the business meeting at eight. Only members of the church voted on the matters before the annual meeting. The result of this change was the best annual meeting that the church has ever held. Channing Hall was filled with well laden tables and every seat at the tables was occupied.

Promptly at eight o'clock Mr. Elmer A. Rich, the president of the Board of Trustees called the meeting to order. On the platform with Mr. Rich was the pastor and the church secretary. After the reading of the minutes for the last meeting the president called for the annual reports from each of the Presidents of the various organizations. Mrs. Walter H. Hermsdorf responded for the Woman's Club and gave a report which inspired the audience to break out in hearty applause. This report will be published in detail in a later issue. The Woman's Club is not only the most active and influential club in the church but it has attained a city wide reputation for its interest in Civic affairs. It is a federated club and holds membership in the district, state and national federations. Mrs. J. J. Reynolds, the immediate past president of the club has been elected President of the Ninth District Federation of Woman's Clubs. Mr. Howard Orr, the president of the Young Peoples Club, was then called on for their report. This report revealed an interest which expressed itself in the young people having the best year since their organization. Mr. Orr dwelt particularly on their future plans. It is hoped that every young person in the church and congregation will unite with the club during the coming season. Mr. George P. Boyle, president of the Laymen's League gave the report for that organization. The men of the church have held monthly meetings during the year which have been largely attended. The meetings have been educational and social, the idea being to get the men of the church acquainted with each other. The specific work of the Laymen's League has been in the presentation of the Uptown Forum which has been held for twenty Sunday evenings in the church auditorium. Mr. Boyle stated that the plans for the coming season were in a tentative stage and a more definite announcement would be made later. Mr. Charles W. Denicke, the superintendent of the School of Religious Education then made his report. The Church School has had its most successful year. The enrollment is larger and the average has been more than at any previous time. The Church School is one of the most difficult problems connected with a liberal church. All liberal churches have the same problem. Mr. Melvyn H. Welke, who has been our Director of Religious Education for the past year, tendered his

resignation. He is a student in our seminary and next year he will be preaching. This will prevent him from continuing his work with us. This is deeply regretted by all for Mr. Welke has endeared himself to the church and the school. He is a young man of promise and will be heard from in the work of the liberal churches in the years that are to come. A report which again aroused the intense interest of the members was that of the Uptown Players which was given by Miss Florence Mellum, the president. This organization is not yet two years old and yet has done much for the church. It has already achieved a reputation which much older organizations might covet. Out of thirty entrants in the Chicago Drama League Contest for the Edith Rockefeller McCormick Cup our group was selected for the preliminaries. At the preliminaries the Uptown Players won a place in the Finals which had resolved into only four competing groups. We did not win the finals but the record was one which has not been surpassed by dramatic groups with a no longer history than ours. The success this year brought our group to the attention of the entire city and we are going out for the Cup next season. The church has supported the Players in a splendid manner and the plays offered in Channing Hall have all been excellently executed. There are sixty six members of the Players. Anyone in the congregation who is interested in dramatic work is welcome to membership. The Players have contributed $1,000.00 to the church this season.

The annual report of the treasurer was read by the treasurer Mr. Thos. A. Harrison. This report was received with great interest and response. The total income of the church for the fiscal year was $65,000.00. Of this amount $35,000.00 was in the General Fund and $30,000.00 in the Building Fund. These amounts are exclusive of the monies raised by the allied organizations of the church in their activities. In the report of the auditing committee which was read by Mr. Neuman A. Dumont the bright side and the dark side of our financial life was very definitely pointed out. If we could raise $50,000.00 during the next year for the Building Fund our worries about money matters would be over. We have a beautiful building and there is every incentive for the members and friends of the church to make this the best year we have ever known. The annual report of the church secretary was read by Mrs. Thos. A. Harrison and was a most complete survey of the activities of the church for the year.

After the reading of the reports and listening to the discussions which they brought out the president called for the report of the Nominating Committee. Three members of the Board of Trustees retire from the membership on the board each year. Mr. George U. Gairing, Mr. E. L. Essley and Mr. Thos. A. Harrison were the members of the board whose terms expired this year. Mr. Essley declined to serve again because of business interests which took him away from the city and prevented him from attending board meetings. Mr. C. K. Anderson, Mr. N. T. Ladenson and Mrs. George Sinclair were the members of the Nominating Committee. Mr. Anderson reported for the committee. Mr. Gairing, Mr. Harrison and Mr. Chas. W. Denicke were placed in nomination by the committee. No nominations were made from the floor. The secretary was instructed to cast a unanimous ballot for the nominees. The president then invited Mrs. Walter H. Hermsdorf, the president of the Woman's Club, to take the chair while the new board of trustees retired for their election of officers and the new meeting. At this meeting the old officers were all retained for the next year. The board then rejoined the an-

nual meeting and the president introduced the pastor for his annual address to the members.

My address to the annual meeting is always in the nature of an intimate discussion of the problems of the church. We have only one great problem and that is the development of a church consciousness on the part of our members and friends. For years we met in a theater with the result that all of the church life centered in the Sunday morning service. This built a tradition for the church which I have been trying to break down ever since we moved into our own building. We are making progress along this line but the Sunday morning service still remains the center of the life of the church. No other activity in the church approaches the interest and support of the Sunday service. To a certain extent this is how it ought to be and of course is very gratifying to me but my desire is to build up all the church organizations until they more nearly represent in importance and size what they ought to be with a congregation as large as is ours. Let us all work this year for an increased membership in all the allied groups. Our Sunday School should have 500 enrolled. We have the largest Sunday morning congregation of any liberal church in the United States and all organizations in the church should be much larger than they are. There has been an improvement all along this year. The Radio Audience has been most responsive and the letters most encouraging. There is the ever present financial problem and I have only words of appreciation for what has been accomplished. We had to face the financial resistance that has been current in the whole country. If we can only have another year or two as good as this one has been we will find ourselves in good shape. Our building was a stupendous undertaking. It has been a long hard wearisome and worrisome pull. By everyone doing their share we can have our best year. We have built for ourselves a place in the life of the city. We are no longer an experiment. The church is even internationally known. Our influence defies circumscription. This entails a grave responsibility—both of the pastor and people. Let us ably meet this situation. To every friend and supporter of this work I extend my deepest appreciation. To that vast unseen audience of the radio I express my heartiest gratitude for your support. Our broadcasting has been an important feature of our work. Next year the cost of broadcasting has been raised $100.00 a service. I trust that the radio audience will realize this and do their utmost.

During the year I have preached 67 sermons, performed 59 wedding ceremonies, held 57 funerals, made 98 calls by request, and have given 111 addresses. This has been my busiest year and my happiest. As I look forward to the year ahead there is hope in my heart and joy in my soul! It is wonderful to be alive in such an age and to serve such a people!

P. B.

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## *BOOK CHATS*

From the point of view of the journalist one of the best newspapers published in America is the Christian Science Monitor. In a recent issue the following article on the novel was printed. The writer signed the article with only his or her initials. I consider it so valuable that I am passing it on to you for this month's Book-Chats:

The talk was on literature, and the lady showed a rare and discerning intelligence. Her air of

superior intellectual refinement irritated me somewhat. She pointed with superior wisdom, I thought, to Shakespeare, Milton, Dante, Wordsworth, Lowell, Tennyson, Emerson, and other immortals who reveal the light of hope and courage and duty. With an exquisite gesture of impatience at my immaturity she said, "Our intellectual nature is like the chameleon and takes color from that from which it feeds; to read light literature is simply to lean on weakness."

I parried, retreated, squirmed, and returned to the attack from another angle. "I admit," I said, "that fiction is not the whole of literature, but it is a segment of the circle; I do not regard it as a satisfactory medium for the expression of all the forms of truth and fact. You are quite right in your insistence that there is a fine relation between the choice of books and character. But somehow, dear Lady, you impress me as a person who lives somewhere behind the fissure of the Victorian Era." She laughed at this, and went on:

"Maybe it is a matter of temperament with me, but I simply cannot read and enjoy novels. I am possibly an ill-starred victim deserving your sympathy more than you deserve mine, but really my limitation is my strength; and at any rate I feel no great deprivation."

I pointed out that the poet Gray achieved his superlative happiness by lying on a couch reading stories that made him forget himself, stories that had neither elevation nor improvement to them. But she came back at me with a fierce challenge in her voice, "Yes, he did—he did—and he wrote nothing of any importance after the 'Elegy.' Remember I have Lowell back of me in this; and please don't forget that the writer who does not employ himself in harmony with his endowments will have his gift taken from him."

In vain did I make my assertion that writers like Dickens, Scott, Thackeray, George Elliot, and the multitude of fiction craftsmen render a service to mankind that puts them into the front rank of the world's benefactors. In vain did I plead that the ignorant and humble are not the only ones who find relief and joy in reading stories. In vain did I draw attention to the modern apotheosis of the novel. She sat imperturbable like the sphinx, and no argument of mine could move her. When I saw her to the door she threw a parting shot over her shoulder with a little laugh. I returned to my chair to reflect and more clearly define my views.

I recalled my first encounter with "David Copperfield," and the great day on which I met "Adam Bede," and the happy time I had with "Huckleberry Finn," and the tremendous impression made on me by "The Scarlet Letter." Is it better to convey experience and the fruit of insight through dialectic or by characterization? This remains: good characterization always convinces. I find something in Hugh Walpole's "Cathedral" that my favorite preacher has tried to say again and again—and not quite succeeded!

The unspeakable charm of the novel is that it clarifies human life by repeating it and rearranging it. Through its clear medium we can see ourselves and live our days over again, eliminating their follies or we can enter fairyland and play therein children.

Novels have a remarkable power of stirring our capacity for feeling; thus they unfold and expand our endowment of sympathy. They bring us into the most vital contact with others, the feeling contact. I think this is the most distinctive quality of George Eliot's books, her broad catholicity and sympathy. Her learning and culture have been much talked of, but her wonderful discerning sympathy has not been fully recognized. She gives in one place this bit of self-revelation: "I am anxious to begin my fiction writing." What a

matchless series of tales she has told! No writer has better described domestic difficulties permeated with a purer feeling.

Again, the novel does not hamper one with a point of view. The story unrolls like a scroll and we follow it. We are not tethered to a dogma, a tradition. It leaves us to draw our own moral, to make our mistakes if we will in drawing the moral. O Lady Friend, how great a thing is this in the face of all your moralizing!

Another high charm of the novel is the bit of oblivion it affords the reader. Our novels furnish what is equal to the position of the child who escapes from a drab environment into a pantomime. The housemaid who has toiled all day over tasks that have no color picks up a novel for an hour of diversion and drifts away into the country where dishes are never washed! The lady of the house finds the same relief from her domestic cares by reading, it may be, the very same book. The poor city dweller reads of a universe luxurious and grand, and forgets the sordidness and gloom. In reading novels we are like people who flock from the side streets and alleys of some city to look at a royal procession or an historical pageant.

J. M.

## *THE "POW-WOW"*

**(Dedicated to T. A. H.)**

I sat under a pine tree on the cushioned ground of bark and pine needles strewn there for countless years, breathing with pleasure the scented air, aromatic with balsam, pine and cedar, and I watched the boats come up the bay to the club docks. They were many and varied in type—all sorts and conditions of water craft, from row-boats to the last word in speedy outboard motors, one luxurious looking launch shining in its spick-span newness, other cabin cruisers comfortable and safe in all kinds of weather. A large sail boat was the most beautiful of all although we had passed her hours before, literally sitting, picturesquely, in Big Bay waiting for a vagrant breeze to fill its sail and blow it whither it would go; of no practical use is a sailboat, personally I wouldn't get into one, but—what a picture they make either sailing or becalmed!

Club Houses, speed boats and Golf Links with finely cut "greens" and "fair-ways" hold little interest for us while there are trails through the woods to follow, trails like cathedral aisles bordered with giant pines whose interlaced branches form a vaulted roof high over head, with bits of blue sky and splashes of golden sunshine surpassing the beauty of any stained glass window I ever saw. And what "fair-ways" of the golf links can compare with the fair-way of the lake—miles of rippling, sparkling, dimpling blue water? However, there are times when we are pleased to make use of our honorary membership in the Golf and Out Door Club, specially when we have guests who simply can't enjoy nature without golf!

There were to be boat races on Everetts Bay, and as an added attraction the Indians of the quarter, some of the Chippawa tribe, were induced to come to the Club grounds and give a pow-wow. Some people had come to see the races, some to see the pow-wow, others to play golf!

I noticed people pushing forward along the beach and crowding the docks, with more apparent

interest than they had shown for the new boats on the races. A number of birch bark canoes were nearing the Club's beach gliding quietly, gracefully through the water, brown arms skilled in dipping the paddle sending them a good length forward with every stroke. A canoe is the very poetry of motion!—Now they unload,—five—six—with numerous babies, dogs, and paraphernalia in one canoe! No white man would dare risk it!—They jabber in their grunting, churlish sounding language among themselves, and taking no notice whatever of the bystanders, trudge awkwardly up the bank to the broad space in front of the Club house. They sat on the ground in groups, visibly pleased as they greeted friends, often smiling as they visited, but I have never seen an Indian laugh. What an aggregation they were—all ages, some said to be passed the century mark, ranging on down to several tiny papoose who are wrapped in layer upon layer of cloths (not clothes,) and quilts, then bound to a slightly padded wooden rack a little longer than the child, this rack is decorated, and usually has black velveteen embroidered in beads, overlapping the swaddled baby and laced up the middle over its body, the head and hands are the only part not bound; this papoose cradle as it is called is often leaned up against a tree not infrequently hung on a branch,—and the baby plays with its hands and can see all that is going on. There is a yoke like arrangement at the head of the rack that goes over the mother's shoulders so that she carries it on her back when walking.

The women present an odd appearance in somewhat modern dress with bright ribbon sashes, and ribbon of every color, flowers and feathers, on their hats, all that the hat would hold. The men on pow-wow occasions wear gorgeously beaded costumes and a band of sleigh bells strapped around their legs above the ankles, they use outlandish things to further decorate themselves, such as hand mirrors, whisk-brooms and shaving brushes. They all wear moccasins.

Presently an Indian man put a birch pole in the center of an open space and unfurled a large American Flag, then two men carrying the tom-tom placed it beside the flagpole, and half a dozen of the elder men sat on the ground around it and began gently to beat it with sort of a padded drumsticks, the rhythmical flow of sound perfectly modulated, no one beat louder than another.

In a few minutes three or four men left the groups under the trees and began to take mincing steps, jingling their silver sleigh bells merrily, the rest of the men, young braves and little boys (dressed up for the occasion) soon joined the beginners, the rhythmic beat grew louder, faster, some of the women joined the dance taking little mincing steps on the ball of the foot entirely different from the antics the men were performing. All going in the same direction in a circle around the tom-tom. The young boys danced faster than the others bending, swaying, prancing, they weaved themselves in and out of the circle, around and around.

Now on the soft summer air the thrum of the tom-tom became sharp, quick, commanding, — the formation of the dancers changed, the squaws forming a large outside circle, even the old squaws coming into it, all facing in, while the men danced inside this circle. Obviously this dance differed from the previous one. The expression on their faces became solemn, sad, they no longer smiled or tried to out do each other in fantastic steps, the women taking a side step moved in slow time with the monotonous drum—tum—tum,—the men with folded arms and heads held high danced quickly but with dignity.

I specially noticed the old Chief—Chief Good-Day, who was magnificent in his elaborately

beaded costume and heavy feathered headdress trailing way down his back; his moccasined feet moved quickly in perfect time, never varying his step, his arms folded over his breast, his chin high, his thin lips closed firmly, his eyes narrowed as he danced, and I thought he seemed to be looking far away as tho' he were remembering another dance, living in memory another day—before—long before Golf Clubs and speed boats were ever heard of on Lake Vermilion, when the Indians from miles around congregated on this very point, for Everett Point is historical, here where the golf links now stretch invitingly did not all these of his tribe, and their fathers before them, hold their Pow-wow. when the Indian agent would come to pay them their quarterly installment from the government; and what feasting there had been around the bonfire, for the wild rice had been harvested, every canoe brought in some ducks, and cranberries had ripened rosy red with the early frost. How they had danced around this same tom-tom, with the same dull toned beats rolling out in the clear crisp air, danced and danced and eaten their fill, while the harvest moon—the great primrose colored moon—hung in a sapphire sky!

I saw such tragedy depicted in their deeply furrowed faces. So far removed from this day and age they seem to look on blankly at the life moving around them. Particularly the old people seem to me the saddest and most forlorn creatures I have ever seen.

The pow-wow was over; the hat passed and the collection divided between the men. The Club sweet-shop had been generously patronized, every child was sticky with lollypops, and every squaw had crackerjack and a bottle of pop. The Indian men removed their sleigh bells, beaded coats and headgear; one wearing a black slouch hat with a red feather in it and smoking a corn cob pipe, took down the birch flag pole and rolled the flag upon it, then carried it down to a canoe with the tom-tom. The squaw mothers fastened their papoose on their backs, the little red-brown babies sleeping as peacefully as tho they were comfortable. A very aged man with long black hair touching his shoulders, and his wife, both too old to join in the dance, stumbled feebly down to their canoe; with them was their great-granddaughter and she carried a tiny papoose.

The large sail-boat had started hurriedly for home port with a kindly sudden breeze, the handsome launches left with the decorum which became them, the outboard motors fussed speedily away. The sun was sinking low in a crimson sky, dying the water with a vermilion sheen. The canoes loaded with old and young, were pushed off from shore, and went gliding through the water like swans,—with just a musical dip—dip of the paddles they left as quietly as they had come, solemn faced and sad. How little these first Americans are a part of American life today and how little they care, I thought, as I sat under a pine tree that has seen over a century come and go, and I watched the canoes till they were lost in the shadows.

Grace T. Bradley.

Written at Arden Lodge, Lake Vermilion, Minn.

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Freedom—and then what? Not license as some would claim. Not a void, for freedom is not an end in itself. After freedom, social consideration! After freedom, self-control; after freedom, idealism; after freedom, cooperation; after freedom, the triumphant realization of the higher possibilities of the human soul!"

—A Wakefield Slaten.

# "GEORGE BERNARD SHAW AND THE NATURE OF HUMAN NATURE"

**A Sermon Delivered in The Peoples Church by Dr. Preston Bradley. Stenographically Reported.**

When a man can live to the age of seventy without ever having held a public office, without ever having been the recipient of any great State recognition, and yet live such a powerful life, of such tremendous influence upon the contemporary world in which he lives, that a country as powerful as the British Empire should prevent that man from broadcasting a speech on his seventieth birthday, such a character cannot be ignored by any one who is interested in our contemporary civilization.

On the 26th day of last July George Bernard Shaw was seventy years old. Those who have seen him most recently affirm that he doesn't look his years. His mental life and habits have kept him youthful.

For many years George Bernard Shaw has never tasted flesh. As a matter of principle he refrains from eating meat. He is a vegetarian from principle and from his sense and pressure of humanitarian idealism. Nothing else. Not only that, but he goes further than most of our so-called vegetarians in America; he never eats fowl and never eats fish. He stands at seventy years of age physically and mentally one of the outstanding personalities of all literature and life.

On the 26th of July, last, the parliamentary labor union of England desired to honor his seventieth birthday. At this birthday celebration dinner there were invited only one hundred and twenty guests.

It was at this dinner that Mr. Shaw expected to broad-cast his seventieth birthday speech. But when the British authorities found out that George Bernard Shaw was to broadcast they felt alarmed for the future security of the British Empire and refused that speech to be broad-cast. I have always felt that there can never be a true expression of democracy when the rights of free speech and peaceable assemblage are denied. If any country ever grows sufficiently autocratic, no matter what form of government that country may have, that the right of free speech and peaceable assemblage is interfered with, it is breeding the germs of future trouble for itself. For one of the inalienable rights which every individual feels belongs to him is the right to think out loud, if he does it in a peaceable and respectable manner.

Any man that can so distinguish himself that such a powerful institution as the British government should be alarmed at what he might say on his seventieth birthday is a figure to be reckoned with in the life of the world. Great Britain does not do things recklessly or foolishly, and she does not jump at conclusions in the administration of her political life. She knew what she was about, and she did it. But, personally, I think she made a tremendous mistake.

Now this morning we are going to touch only certain lights connected with the great illumination of the personality of Mr. Shaw and his relationship to this great subject of human nature. I suppose there has never been a writer more maligned and genuinely and sincerely hated by a certain type of mind and more ardently loved by another type of mind than has Mr. Shaw. He possesses those elements of personality which are always indicative of strength. People either

love him or they hate him. Any man of whom that is true is a strong character. Individuals that just pass with everybody are never of very much consequence. When we say of any man **"I like him!"** or **"I don't like him!"** you are talking about a strong man, whether you like him or not.

One of the things that we have recognized in the life and genius of this George Bernard Shaw is that quality of strength. He has about him the element that refuses to compromise where right and wrong are involved.

He may be wrong, but there is such titanic grandeur about his sense of rightness and righteousness that he never temporizes with compromise. Most frequently compromise means only delay; and very frequently we compromise only for the purpose of delaying that which will ultimately be an issue. This George Bernard Shaw never does.

From his earliest infancy, due perhaps to his Irish ancestry, he has been "agin" most everything that everybody else was for (laughter). He started his career in this world—Shaw did,—by being **anti.** He is **anti** everything. Antivivisection, anti-meat-eating, anti-government, anti-that and anti-this.

You know that some of the greatest men of genius that have ever been produced in England have been Irish. England would be in a bad way today if it were not for some of her Irishmen who had gone to England and lived there!

George Bernard Shaw is an Irishman. He, of course, is a Britisher, but he lives in England. And there are certain characteristics about his temperament that very definitely classify him racially as true to type, and one of them is this tendency of his to be sort of against things. And I am just wondering, as one of our little approaches to our study of human nature if that is not one of the very helpful things in human life?

I have come to the conclusion that about the most valuable individual for future progressive achievements in the world of society and of government is to have a formidable, well authenticated, well qualified radicalism. A man's opponent sometimes brings out a man's strength. We need a voice in human society that does not acquiesce in all the rest of contemporary life, but who sees through our foibles and our little superstitions, and who penetrates through the crust and the veneer of our so-called civilization.

Who can look at us and while they look at us see through us; who has the courage to tell us the truth about ourselves. That type of individual is an asset to true progress.

In the history of governmental development and of political action the most valuable expressions and the most necessary have been those that have been given by the minority.

If it were not for the active protest and intense opposition of minorities, who feel themselves unjustly treated, there would be little security for the future of the right for which majorities feel they are responsible.

The protest of the minority is the thing which keeps those in the majority on their guard. There is nothing that goes to seed and to wreck and utter ruin quite so rapidly as a prosperity that does not have to depend upon sacrifice for its permanency. There is not a thing that will rot out a life quicker than a life that never has to fight to keep itself clean. A protected and a secluded and a cloistered life will never develop qualities of courage and heroism. It has never known the blessedness of temptation.

The life of a people or the life of a country that feels itself so permanently grounded that no disaster can ever happen to it is a country that is in danger.

The influence of George Bernard Shaw upon contemporary civilization has been one of the great contributing factors to the

stabilization of our modern civilization. He has faced England and told England the things about England and about human nature that no one, particularly England, wanted to believe.

This is the place to begin in our introduction as to George Bernard Shaw — the need of the radical. In our contemporary field of religion, I welcome this whole fundamentalist and modernist controversy. It has been the best thing that has ever happened to Liberalism—an aggressive campaign for fundamentalism in religion, for it has compelled Liberalism, and it will increasingly compel fundamentalism as well to an attitude and an action which will be good for them both. For, bear in mind, if life comes too easy for you, if the philosophy of religion is too simple a matter and merely some noble adventure of faith, you are not going to develop the strength of religious personality and spiritual reality that those have developed who have had to pay for their religious philosophy a very formidable and precious price.

George Bernard Shaw is one of the outstanding radicals of our contemporary life. And I welcome radicalism. I welcome the radical attitude. I invite for my country criticism on the part of those whose criticism is warranted because of their intellectual and spiritual understanding themselves.

The merely blind individual, the individual who merely speaks from reactions of prejudice and hate has no particular offering to make. When you make your criticism and that criticism is authenticated by scholastic understanding and an understanding of human nature and human history and what civilization is about, then I welcome such criticism. Any country that cannot stand criticism is a country that is going to have criticism and will ultimately find itself in the midst of revolutionary movements which will whip it into shape.

No country ever yet has been too big to be criticized. If it cannot hear the truth about itself and cannot stand to be told the truth about itself, it has elements of disintegrating weakness that are going to cause trouble.

That is one of the secrets of the strength of England, and that is one of the reasons I am surprised that she refused to broad-cast Mr. Shaw's seventieth birthday speech. I have stood in Hyde Park in the city of London, under the very shadow of Buckingham Palace on a Sunday afternoon,—as some of you perhaps have,—and I have heard the orators of Hyde Park with the decorum maintained by a British bobby while they called the King of England a menace and if his Majesty, George V, just had opened the door of Buckingham Palace or the windows, he could almost have heard some of the things said in Hyde Park. And it is a known fact today, among students of government, that England has a sense of the value of some of these democratic ideals that I have mentioned a few moments ago, greater than some other countries. Wherever you have attempted to suppress the cardinal virtues of human liberty you have had trouble. That explains the situation in Roumania today; the hurried homeward trip of the Queen; it explains the seething caldron fires that will break out in the Balkans at any moment and may throw all the world into war again! It is back of this whole business that humanity never learned and never will learn apparently. It is back of the vengeance, it is back of the hate of the twenty-five hundred prisoners of Roumania today that are in prison today because of their political ideas, of the rights of the minority in Roumania today which have no rights with the coercion on the part of the Greek Catholic Church of Roumania against every institution and every religious group that is not in accord with Roumania, with an

effort of serious and insidious propaganda for the moral support of the American people, which every broken nation of the world today is trying to get, which every religion today is trying to get. It was one of the motives which stood out in the Eucharistic Congress which was held in our city. An effort of religion and of government to get the moral support of the American people in order that they might carry on their own ideal amongst the peoples of the world.

The one thing that America ought to be forever jealous of is this moral support that she gives to foreign institutions of every color and of every character. The thing which stands out supremely as of sovereign importance is just this thing.

The next world tragedy when it comes will come and there will be heroes who will stand against the diabolical propaganda and will be willing to pay a price for their stand. For old men make wars but young men fight them, and the youth of your tomorrow will have a voice in the affairs of the world tomorrow such as they did not have in the last war. And to you, who are war-makers, I say beware!

When we come to this relationship to the future, we find the same thing was true of George Bernard Shaw in England. George Bernard Shaw, two years before the War of 1914, broke out and told England how she could stop the war. What were George Bernard Shaw's words to the British government? George Bernard Shaw said this: "Turn on the light, and there will be no war." And what did George Bernard Shaw mean when he said "Turn on the light"? Shaw said "You diplomats of Great Britain, tell us of the secret treaties which you have with the continent of Europe. You tell the people of the British Empire your secret relationships and understandings with Europe. Turn on the light of your secret diplomacy." This question became later a very important issue in the peace plans.

That is the value of a man who is called a radical.

I want to stop for a moment and associate this fact with a great many of the people who are radicals. The finest radicals have always been the deepest humanitarians. They had that fine humanitarian instinct, that sense of humanitarian value.

I should like to discuss with you George Bernard Shaw's theories of education, and one could spend all winter lecturing upon his idea of economics. George Bernard Shaw could just crystallize his economic principles into a phrase or two. He feels that much depends on the distribution of incomes.

He believes that contemporary society will not endure as now constituted unless there is some sort of economic adjustment of income.

You know sometimes I think that is not such a bad idea. When I see what money sometimes does to folks that never earned a penny of it; I wonder if it might not just as well have been used for some State advantages, education or schools.

I am sure but what this more economic distribution of income would do what George Bernard Shaw said, "save the world two hours of honest work for every man in it." The increase of fortune coming from being fortunate in land values is no credit to those who inherit.

If you want to read a sweeping indictment of the whole institution read Lester Cohn's "Sweepings." In this remarkable story he will tell you what it is all about. I would rather bank my energies upon a young man who started into this world lowly born and with nothing and who knew what it was to work and to struggle and advance than I would to do honor and homage to any group of society whose parents only had the distinction of being conservators of money.

I don't know but what this

more equitable distribution of income is a very attractive thing. I certainly think it would be in England. Think of England today, when a million and a half men are out of work! With her doles! Oh, what a comment upon the ability of scientific economic management that a nation is compelled to give out doles! If I were a workman of England I would stand in the presence of their dole-givers and I would let my body starve until I dropped in my tracks before I would accept a dollar of their dole-money.

And what a tragedy it is, my friends, that there should be the poverty in a country that has thousands and thousands and thousands of acres of land and estates which lords and earls and dukes and princes and princesses inherit. Their only claim is the accident of birth.

Mr. Shaw has been telling England these things, and he has been telling them in a very effective and very artistic and fine way.

Now I want to come for a moment to the thing that is the most interesting of all in connection with Mr. Shaw, and that is Mr. Shaw's conception of religion.

Mr. Shaw is the most religious author that probably is writing in the English language; religious, in a sense, that will not suggest itself to you when I use the word, but Mr. Shaw is a man who never goes to a church, unless it is empty! (laughter).

He has no use whatever for the anthropomorphic idea of God as enunciated in the fundamental viewpoint of theology. But he has told us in one of his papers that he goes into the empty cathedral and there amongst all that great expression of beauty he bathes his soul in religious reality.

Never goes to church, but he goes to empty cathedrals! George Bernard Shaw is one of the great mystics of modern life.

One of my radio audience wrote to me and suggested a sermon on Mysticism. I think I shall do that very thing. I can't tell you how happy it made me feel when I came across this suggestion that Shaw was a mystic; that George Bernard Shaw had a conception of the reality of spiritual idealism which was not born from any of the mechanistic processes of logic and reason. George Bernard Shaw does characterize himself frequently by stating an opinion and then thinking about it later. That is always the attitude of a mystic. Mystics intuitively enunciate an expression and after they have enunciated it they will go back and reason about it and think it over. That always evidences a mystical attitude of mind; the type of mind that is in close proximity with some of the great mystical elements of Reality that exist outside of themselves. George Bernard Shaw has gone further than Bergson ever went on creative evolution, yet Shaw says, "creative evolution is my religion." To Shaw God is a living force. That is the expression Shaw used. "God is a living force." And don't you see what that conception of God does for an individual? It guarantees with us always the eternal presence of that force. To have an idea of God as something having come into the world and created something and then having gone away and retired, gives an idea of God that does not lend itself to this sense of intimacy. But the creative idea of God, the evolvement of creative evolution as seen by Shaw in his theory of Life Force gives us a presence always in our lives. If you are continually, in your reading, in your thinking, in all of your activities, if you are a part now of this Life Force, can't you feel how real the relationship is between you and the reality of God? You have God an ever-present Reality in your life, the only way I can feel the ever-presence of God is this fact of ever-creative evolution; that life is always in process; always in process of development.

When Mr. Shaw touches this subject of religion, that is pre-

cisely how he touches it. He believes in the divine possibility of man.

Most theologians these days are spending their energies talking about the divine possibilities of God. Well, God is helpless without man. God and man cooperate in the life processes. Man is the complement of God. Man is the medium thru which God becomes articulate.

Shaw in his conception of human nature brings out the idea that man has divine possibilities. When you dignify your lives with the sense that you have divine possibilities you will stop throwing your lives away. You will need none of the pressure of heaven, and none of the attractiveness of heaven and none of the pressure of hell to make you right-about-face.

If you were to look into your hearts and say to yourself: "I have divine possibilities; I am a partner of the infinite law of progression."—a great transformation would come into your life.

Human nature has always been considered to be something that was bad. And when somebody does this or that somebody says "Oh, that is human nature." And when things go to pieces or we make a mistake we say "That's human nature." Human nature is not necessarily bad nature. Human nature can always change and is always changing, and if human nature never did change there could be no progression. It is only because you can take your lives, you can take your failures and your disappointments and all your tragedies, you can take your moral collapses, no matter what they have been, you can take your lives and put yourselves in harmony with the thought of God as a creative life-force, and it will re-shape your lives. You don't need hell, and heaven would be no attraction to your life.

Now that is the religion of this radical, George Bernard Shaw. And that is in the right sense a true expression of deep and eternal mysticism.

So we see him at seventy. I dont think there is anything in this world as beautiful as growing old beautifully.

If some of the older people who buy things in drug-stores to make themselves young-looking would only realize the glory of this truth. One of the most beautiful things about living to me is the fact that I hope, as I grow older and more mature I will grow more in harmony with the universe in which I live.

George Bernard Shaw said that he would like to meet a man some day that was educated who had never read anything! (And what a glorious thing that would be! But, I am not so sure, but what that constitutes true education.

I remember a sculptor in Chicago here, who has since married and I suppose is sculpturing down in New York somewhere. In those days Sulkaski did not have any money but he did have his art. I remember one time in the Art Institute of having him take out of his pocket a little carving that he carved out of a piece of oak chip which he found on the wooded island in Jackson Park. I knew that he really would have enjoyed having some of the material benefits, and I wanted to buy it. I hope that all of the artists of Chicago will not look me up this week. (Laughter). I don't always do that. But, I said to Sulkaski "How much, Stanley, will you take for this?" He looked at me "For that? Why, you haven't money enough to buy it. That is a part of my soul, that little piece of carving, and I wouldn't sell it."

There is something fine about that.

There is something fine about that. Something fine about it! He would not sell a part of his workmanship because it was a part of his soul.

If we would put more soul into our daily lives we would have a better and finer world for all of

us. Money would not count for as much as money counts today.

I see George Bernard Shaw at seventy growing old lovely.

"Let me grow lovely, growing old,
"So many fine things do—
"Laces and silks, ivory and gold,
"Need not be new.
"There's healing in old trees
"Old streets a glamor hold
"So why may not I like these
"Grow lovely—growing old."

And I don't know any more beautiful thing in the world than that. To grow old lovely.

And so he stands there, seventy years old, buoyant, optimistic, refusing to eat dead carcasses; looking England and the world in the face; priding himself with justified pride that he was such a big man. He sat there and at the opening of his speech he said "I am overwhelmed that I, Shaw, am such an important character of Great Britain that I cannot broad-cast a speech."

But there he stands. And I see him walking down the broad pathway that leads to the solution of the mystery, and as he goes I see him pass John Ruskin, who spent his life in criticism, who spent his life in interpreting "The Stones of Venice"; who told us of the Good, the True, and the Beautiful; and I see John Ruskin in his garrulous old age, with withered skin and his long hands and fingers, clawing fate and defying the world; and then I see Shaw as he passes by Carlyle,—poor, old dyspeptic Carlyle; Carlyle, whose sharp and biting criticisms of human society have been some of the most constructive things of human life. But I see Carlyle fading, fading out of the picture of life; withering, grumbling and groaning; but I see Shaw,—Shaw at seventy, erect, clear eyed, looking at the world, telling us the truth about ourselves.

And what is the difference?

George Bernard Shaw has developed a sense of Reality, a depth of Sincerity in regard to life and religion that gives him an anchorage. And George Bernard Shaw is not afraid to make the greatest experiment in the world, the experiment of moulding human society into one great fraternity and fellowship, with every individual reflecting the dignity and the greatness of the reality of Good; with his only trinity the Good, the True, and the Beautiful; with his only altar the altar of free investigation; with his only church the church of the open spirit; with his only ambition to make life a little more worth living;—and I honor such a man!

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## TRAVELLER'S REST

When you are tired of the long road and the open sky,
I wish it may be my door that you're passing by:
I wish it may be my hearth where you will sit down
And tell your tales of the land and sea and the strange far town.

Oh, come you in from eastward or come you from the west,
Here's good cheer to greet you and welcome of the best;
Oh come you with your pockets full or come you home poor,
Here's a place by the fireside and an open door.

You'll tell me where you were since and the things you've seen
Up and down the wide world where so long you've been—
All the time that I've been here and you far away—
And then awhile be silent, as good friends may.

And then awhile listen to the wind and rain,
Moaning in the chimney-breast, beating at the pane,—
Dark and cold outside there, and the stormy skies,
And you sitting down here with the firelight in your eyes.

—C. Fox Smith, in "Sailor Town."

## FOR STRENGTH IN CONFLICT

### A Hymn

When in the righteous conflict of
our day
Our courage weakens, and we
turn aside
Hoping to find escape from pain
and strife,
Send down, O Truth, thine angel
for our guide.

With unsheathed sword may he
debar the path
That wanders broad and smooth,
yet leads astray
To jungles of deceit, and swamps
of sin;
And send us back to walk in thy
straight way.

With living coal from thy high-
altar fire
May he refine our dross and
cleanse our heart,
That we may bear staunch wit-
ness to our faith,
Nor turn aside and act the cow-
ard's part.

Marguerite Emilio.

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## REGULAR EVENTS

**School of Religious Education** Sundays, 9:30 a. m., Channing Hall.

**Woman's Club**—Every Monday.

**Men's Forum**—Second Monday evenings, Channing Hall.

**Young People's Club**—1st and 3rd Tuesday evenings in Channing Hall.

**Church Trustees Meeting**—Second Monday evenings.

## CHURCH NEWS

The church closed for the summer on Sunday June 10th. A large and responsive audience attended the service. The services will be resumed earlier than usual this year. The opening service will be held Sunday morning September 26th at 10:45. Will the members and friends of the church kindly keep this in mind? The service will be broadcast by Station WMAQ.

Those who desire reserved seats for the coming year may secure them at once from the church secretary, Mrs. Harrison. The price remains the same as last year but the method of payment has been changed. The seats are twenty five dollars for the church year and is payable in payments. Half of this amount is to be paid when the reservation is made and the balance before the first of the year. By reserving your seats now you will be sure of the sitting you desire and will also assist the church financially during the time when the income is lessened.

Dr. Bradley will be the University Preacher at the University of Chicago in Mandel Hall Sunday morning July 22nd. He will be glad to greet friends and members of the church at this service. His subject will be "What is Religion?" The service will be broadcast by Station WLS. This is the third time he has been invited as the University preacher.

Miss Lorraine Anderson, daughter of Mr. and Mrs. C. K. Anderson, Antioch, Illinois, was suddenly stricken with an attack of appendicitis, while a guest in the home of Chief Justice Harry Olson in Chicago, the early part of the month. She was removed to Wesley Hospital where an operation was performed. Miss Anderson is a student at Northwesern University where she is prominent in the campus life. She is convalescing at her summer home on Channel Lake. Her many friends in the church are deeply grieved at her illness and the good wishes of them are with her these days.

Mr. Thomas, the father of Mrs. J. J. Reynolds, 918 Sunnyside Ave., has been very ill during the month. Mr. Thomas has been a constant attendant at the church and has won the admiration of all who knew him. Because of his advanced age the illness is particularly severe.

The pastor's calendar for the month of June was as follows:

June 3—Sermon, Peoples Church. Baccalaureate, University School of Girls.
June 5—Address, Elyria, Ohio.
June 6—Address, Commencement, Elyria, Ohio.
June 7—Address, Commence- Muncie, Indiana.
June 8—Address, Commencement, Franklin Park School.
June 9—Church School Picnic,, Forest Glen.
June 10—Closing sermon, Peoples Church.
June 11—Annual Meeting, Peoples Church.
June 12—Address, Commencement, Calumet City.
June 13—Antioch, Ill.
June 14—Address, Banquet, Evanston, Ill.
June 16— Left for vacation at Tower, Minn.
June 26—Address, Banquet, Congress Hotel, Chicago.

### Funerals

June 1—Mr. James F. Rogers, Interment, Elgin, Ill.
June 2—Miss Lulu Att. Interment, Rosehill.
June 2—Mrs. Margaruite H. Freiwald. Interment, Montrose.
June 4—Mrs. Olaf Ray. Interment, Forest Home.
June 4—Mr. E. W. Wickman. Interment Graceland.
June 8—Mrs. S. Taylor. Interment, Rosehill.

June 12—Mr. Frank Blair. Interment, Graceland.

June 15—Miss Fritzi Grosser. Interment, Rosehill.

June 16—Mr. Carl Gairing. Interment, Park Ridge.

### Weddings

June 1—Clyde S. Brandenburg and Dorothy D. Kniss.

June 9—John E. Timm and Miss Louise Hiller.

June 11—Roy Palmer and Carre Burkhardt.

June 14—William M. Dunon and Florence Newman.

### Christenings

June 11—Theodore Johanson.

Will all who are paying pledges to the General or Building Funds of the Church on the weekly envelope system kindly mail their envelopes every week to the church office. This will relieve greatly the financial burdens of the Church during the summer months when the income is less but the expenses continue just the same. Our building and salary expenses go on during the entire year. The Church office is open every day during the year at business hours. The building is always open.

If you are in need of any pastoral duties during the summer kindly telephone your wants to the Church office where they will be attended to promptly. All funerals, weddings, sick calls or other matters will be taken care of at once.

## THE WOMAN'S CLUB

It was decided not to continue activities of the Woman's Club thru the summer, feeling that every one needed a rest. However the Program Committee is working on the calendar for the coming season, and the outlook is for a splendid year ahead. This will soon be in shape they hope to present to the Liberal readers before the season opens.

Our President, Mrs. Hermsdorf was asked by Mrs. Hardy, Pres. of the Chicago Federation, to send her a report of our Civic Work for the past year. This was later published in one of the Chicago daily papers. The report follows:

### Our Civic Work

Every large club in a city of the size of Chicago is called upon to do many different kinds of Civic work.

A Church Club such as ours believes that the utmost of Civic benefit may be gained by helping our Church. And so we have directed most of our efforts toward that end.

We have however, endeavored to be a political force in our community by getting our Women to go to the polls, and fight for clean politics.

Thru our lectures, we have fostered an adult educational program which we believe to be of real worth to our Community. Another branch of our work has been the help we have given to the Public Library—speakers on our yearly program included two librarians who gave valuable messages to our neighborhood of their work and their needs.

The Outer Drive was sponsored by our Club from the first, which was concretely shown by the number of our members who attended the luncheon at the Drake Hotel.

Our Philanthropic work was varied enough. Besides giving material aid to many private families, a room at Beulah Home for unmarried mothers has been consistently kept up by us for 15 years. Things of this kind that our Club has been doing during the year that has just been completed might be listed at length, but there is one Civic achieve-

ment which deserves special mention.

As I stated before, we are essentially a Church Club. In three years we have paid a pledge of $10,000.00 to the Peoples Church and a large amount of this was paid during the past year. Our Women have worked long and diligently on the task that they felt they should do and have accomplished their end. As our Church is Non-Sectarian, it is truly a Community Church that welcomes rich and poor alike to the beauty of its services. We believe that we have done a great thing for our Community and City.

If civic work means a steady effort to bring men and women of different races and creeds and nationalities together, into a unity of purpose, to further righteous living and a fuller and richer life for all, if that is civic work, we shall devote all our time to it in the unborn year that is to come.

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